

41 small holes made in the body of the bow four centimeters from the tips. A shallow vertical groove is made at the end of each tip. Tension on the bow is obtained by drawing the bowstring through these notches.

The arrows are made of false bamboo, the two vanes of leaves drawn through a slot. The heads, hardened by fire, have small notches and are smeared with poison. This poison is dangerous only when quite fresh. A small dose of it will not kill, but benumbs the wounded animal.

The natives use these bows and arrows especially for hunting birds and more rarely for hunting monkeys. In the latter case, they like to use a bow made of a strong, very flexible, and very tough stalk. The average length varies between 80 centimeters

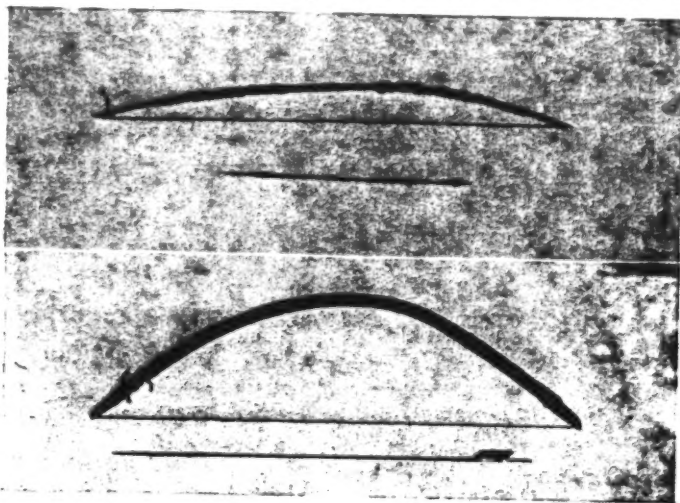


Fig. 41. Bow Strung with Cord and Arrow with Barbed Iron Head.

Fig. 42. Bow Strung with Rattan and Wooden Arrow.

and 1.10 meters. The stalk tapers gradually toward the ends which are pointed and have a stop notch. The convex side of the vertical section faces inward, the flat side outward. The cord is made of banana tree fibers. The tension is constant, that is to say, the native does not slacken the bow at rest. Under tension the height of the curve of the bow is 12 centimeters; the bow's actual range is 150 meters and its useful range 100 meters, or 15 to 20 meters when shooting upward.

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and never having a spare one, will not let one go at any price.

A woman chops the manioc on a large wooden tray, a crude, slightly hollowed board roughly rectangular in shape among the Bateke, Banfumungu, and Baboma, but circular among the Tumba, Wadia, Mosengere, Bolia, Bobaie, Basakata, and Balesa.

After having chopped up the manioc tubers as finely as she can with the primitive tool at her disposal, the woman removes the woody fibers, remains of rind, and other hard bodies. She then takes the etuti with both hands and rocks it back and forth. While doing this, she is careful to shake the flour from time to time and to remove the impurities she finds in it.

When the flour is quite fine, the housewife sprinkles it with a little water, [121] kneads it, works it into



Fig. 67. Preparation of Manioc Flour among the Bobaie. Special Form of Knife to Chop Manioc.

a firm dough of a pale grayish-white color, and carefully removes every little trace of impurities. She then divides the dough into pieces the size of a cubic decimeter which she rolls into more or less symmetrical balls or into sausages 20 to 25 centimeters long. These balls or sausages are carefully wrapped in banana or masisa leaves, and the whole bundle is tied with very pliant rattan or raffia splints which serve as string.

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431 One must be careful not to confuse this boengo with byiko byā nyang'ey'ōna, an expression frequently heard. The latter includes any payment to the mother and includes the goat and the nkando as well as the boengo discussed above and others. The word used in this case is not byikō, singular ikō, "porcupine," but rather byiko, singular wiko, "price, value" and derived from the verb -ika, "to set a price."

3) Lokolē: a brother or a cousin of the wife asks for a konga. He beats the gong (lokolē) in order to make noise and thus force the husband to satisfy him. That is how this boengo seems to have originated. In practice people simply demand a [147] present. The racket can sometimes last for quite a while. But the elders do not allow the gathering to be disrupted if the husband does not have precisely the gift that would give satisfaction.

4) Bakulā, or botōwā: the woman's brothers stick a piece of the trunk of a banana tree (botōwā) into the ground, so that young relatives of the husband may shoot arrows (bakulā) at it. These are then removed by young members of the wife's family who, at the present time, are sometimes given money -- 5 francs, for instance.

• [283]
[721] 5) Wambā: prisoner's rope, that is, a rope to which war prisoners were formerly tied, two by two (a system now imitated for prisoners of the colonial law enforcement agencies and administration). In the past the patriarch, or head of the family, demanded a konga or a knife as indemnity against the possibility that he or members of his family might be imprisoned as a result of a war caused by the woman being married. Nowadays the chiefs set up by the administration and [17]
[62] given the rights of family heads by the European authority have also claimed rights to this boengo whose significance, purpose, and even name have completely changed as a result. It is now called bonyōōla w'ōnkonji, "the chief's chain." It is clear that this payment has become something which it was not meant to be.

6) Etāka: a heavy wooden fork, fastened to the neck. This is a present claimed by the mother, by one of the father's other wives, or by a wife of the woman's brother, against the possibility that they may have to undergo torture by means of the fork because of the women whose bride price is being paid. This could happen if she were

Rope-making

283 The Mongo rope-maker (one can hardly call him a professional rope-maker) goes to the forest, fetches fibers from a certain kind of palm-tree, scrapes them nicely with his knife, and puts them in the sun to dry.

Whole coils of rope are made in this way. Native rope, finished in this manner, is of a good, strong quality. Nets for the hunt and also for fishing are made of it. As in the case of weaving, it is something done by the men only.

IV. BASKET AND MAT WEAVING

285 The weaving of baskets and mats is chiefly the work of the women,
462 especially the fine braidwork.

The men make only the large, roughly finished baskets needed for the transport of their copal. The braiding of mats is done only by the women.

285 From the forest they fetch the twigs of the Bolongote tree,
314 scrape them nicely or dry them in the sun, and, sitting down, braid their baskets and mats.

They make different kinds of baskets, but the raw materials necessary for braiding are the bokombe or likombe of the Bolongote tree.

285 One or two women together braid the mats on the flat ground.
The names of the mats are as follows.

- [435]
1. Efonzolo, the roughly finished mat (value, five mitakos).
 2. Nkongole, the finely braided mat (value, half a franc).
 3. Itundö or lofole, the little mat with which the dirt from the road and the ashes from the fire are carried away.
 4. Ifefa, the little mat used to fan the fire.

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